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THE TEACHING OF OUR LORD:

Its Authority and its Themes.

By the Rev.
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YONKERS, N. Y.

For He taught them as one having authority, and not as their scribes.—Matt. 7 : 28 (Revised Version).

Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and KNOW that Thou art the Holy One of God.—John 6 : 68, 69 (Revised Version).

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RESPECTFULLY DEDICATED

TO

MY BRETHREN IN THE MINISTRY

AND TO ALL DEAR ONES

WHO ARE ENGAGED IN THE MASTER'S WORK

13081

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THE TEACHING OF OUR LORD

Its Authority

Insistent calls are made upon the Christian Church of to-day to discard its long used method of instructing through formularies and systems, and adopt the teaching style of the Master. Even within so-called evangelical connections, writers and speakers are asking whether we do not notice that our Lord never posed as a theologian, that He avoided doctrinal teaching and confined Himself closely to practical things, that His great mission among men seemed to be to teach, illustrate and emphasize love, to tell them of God's great love, to win them to God through love, to impress them with the uplifting character and power of mutual love, and to awaken in them a longing for the spread and prevalence of love throughout the world. To all this, while admitting that our Lord uses no logically constructed syllabus in His teaching, I reply that I yet find running through His utterances, a clear holding by Himself, and an earnest

pressing upon His hearers, of distinct and controlling lines of thought. One of His special objects in appearing upon our earth as a Teacher was, out of the old truths He had already been imparting through the former ages, and supplemental revelations for which the time had now arrived, to present to men the fixed heads and most striking outlines of what He destined at a later period to grow into a perfected theological system. Our own scientifically drawn religious formularies, substantially the same throughout the entire Christian Church, while catching their order and detailed outgrowth more immediately from apostolic suggestion, yet derive their germs from the wonderful Teacher, so many of whose words are preserved for us in the first four books of the New Testament. Our Lord, as an Instructor, was not vague either in thought or aim. He did not, indeed, as Introducer of the elements of our theology, bring *them* before us through scientifically constructed theological statement, any more than as Creator of our fauna and flora, He brought *these* before us through systematically arranged zoölogical or botanical statement. To meet our needs as to theology, He gave us its elements scattered up and down His thought field, as to meet our needs with zoölogy and botany, He gave us their animals and

plants scattered up and down His earth field. He left it for us, in each case, to take up His abundantly supplied material, and construct a scientific statement for ourselves. In so doing, in both cases, He put honor on the minds He has given us, and means us to be always using in studying and bringing out the works and word of God.

In introducing at this point my special course of thought, let me speak of an endowment which lifted our Lord as a teacher above every other teacher the world has yet known or will ever know. He had been preceded by a long line of sages whose names are associated in history with theories, methods and results that held long and powerful sway over men. The Hebrews had had their own illustrious line of prophets, and the philosophic world had had its educators of renown, some of whose schools were still exerting an influence at the time of the incarnation. Passing by all others here, I mention Socrates, Plato and Aristotle only—the three great masters whose names give its greatest glory to the golden age of Greece —the second and third of whom live on even yet in voluminous writings, and the third of whom held the world under the spell of his philosophic method from three centuries back of the Advent, wholly to

the days of Roger, and controllingly even to the days of Francis Bacon. When our Lord began His work, the age was loaded down with the theories and methods of noted teachers. It is especially important here to remember that even the Hebrew people at this time had their scribes, lawyers and doctors, whose life work it was, on the basis of a familiarity derived from professional study, to decide what the sacred writings said, meant and enjoined, and to whom the masses were expected to bow, and did bow, with unquestioning and instant submission. Their decision was actually received as final on every possible religious subject. So stood in general the world at large, and so especially stood the Jewish world, when our Lord appeared, a scion of one of the lowliest of families of the most despised division of the most humiliated country of the time. Entering when yet but twelve years of age into grapple with the nation's doctors in the temple, He threw them at once into hopeless tangle by His child questions. Remembering the story of this early incident, we cannot be surprised when we come to His manhood and especially to the days of His ministry, to find that He becomes, by the admission of all who meet Him, a teacher of unparalleled power. No more emphatic expression of the people's sense of His teaching gift comes before us

than we have in the words of the officers sent to take Him while addressing the crowds during the last feast of tabernacles—"Never man spake like this man." We naturally ask, Must this be taken literally? If so, it remands the old Jewish prophets to the shades. It even throws back to nowhere the teachers and teaching of the Academy and the Lyceum. Athenian, Megarean and Stagirite become as if they had never been. Can this be just? If it is, how are we to account for the upspringing, especially from such lowly conditions, of such an all eclipsing teacher? I find my absolute answer to this question in the brief statement at the end of the Sermon on the Mount, given as the reason why "the people were astonished at His doctrine."[1] The statement is this—"For He taught them as one having authority, and not as the scribes."[2] The compound Greek word "*exousia*,"[3] used more than a hundred times in the New Testament, is always rendered in our translations by one or another of the English words *authority*, *jurisdiction*, *liberty*,

[1] The original of this clause is wonderfully strong. It is—"ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ." Its literal meaning is—"The crowds were struck out of (their wits) at His teaching."

[2] The Revised N. T., from other manuscripts, has "and not as *their* scribes."

[3] The Greek words "ἐξουσία" and "οὐσία," in my text printed in English letters, are pronounced *ex-oo-seé-a* and *oo-seé-a*.

power, right or *strength.* But no one of these renderings contains the original sense of the word—the sense to which it is fully entitled in the statement we are here handling. The simple "*ousia,*"[3] from the Greek substantive verb *to be* ("eimi") means *being,* and the compound "*exousia*" means *from out being.* I can give no better English equivalent for our full statement here than this,—"He taught them as one *having* (*what He taught*) *from out* (*His*) *being,*" *i. e., from out a background in His own consciousness.* Their scribe teachers had come up to what they taught through courses of professional study. And all the teachers of the then past, whether of religion or philosophy, had taught only what they had learned from purely human sources, or had reached during their brief earthly lives through inference or speculation. Not even the greatest of ancient sages had developed *from out his own consciousness* what he had to say upon the lofty subjects which our Lord handled with such a manifestly absolute control. The "crowds" were not slow in discerning that He did not teach as a speculator, but brought up His subjects and His teaching from a deep, original, inexhaustible spring within His own being. And so He acquired a vast power over them. Starting with *exousia* in its etymological sense of *background in consciousness,*

He easily passed into *exousia* in its derived senses of *authority, prerogative* and *power*. Is not this a startling thought? I hope to illustrate it impressively as I proceed to bring out the divisions under which theological thought was evidently always present to His own living sense, under which He sought to plant it in the minds of men, and along whose lines He meant it to go down the ages, and become, as it has been, the dominating thought of the world.

The classification of theological themes adopted by the Christian Church in the doctrinal formularies which so many are now calling upon it to abandon, on the alleged ground that they teach and perpetuate foolish traditions, is indeed old, man-made, and without claim to divine inspiration. Yet history shows that it has been born of the philosophic instinct of our race. It embraces, in the order named, at least four topics,—first, that of God,—second, that of man,—third, that of evil and whether evil can be, and if so, how it can be remedied,—and fourth, that of a future existence and its conditions, —topics which the modern church, through many centuries, has been technically denominating Theology Proper, Anthropology, Soteriology, and Eschatology. Taking up this as the philosophic

order, used in fact, though not in name, even by the most ancient schools, and as the order absolutely demanded by all inquiring instinct, I shall seek to bring out in outline what our Lord has to say under each of these divisions, and show how, as a Teacher, He aims to meet human hungering after knowledge along the line which each, in its turn, pursues.

ITS THEMES

FIRST DIVISION—Theology Proper

The fundamental idea in Theology, we always say, is the being of a God. And this idea seems innate in man. At any rate, the impression of the existence of a Great Creator and Moral Governor of the universe seems among men everywhere prevalent, and has served as the only open gateway through which the human mind can be approached with religious thought. Wherever new people have been discovered, feeling after a Supreme Being has been found among them, and this feeling has proved the only door of entrance to their moral natures. All first human philosophy started in inquiry after God. Astronomy, the oldest of the sciences, was born of effort to find Him in the heavens, and was

prosecuted all the way down to the rise of Greek history with this as its supreme motive and end. And all through the history of Greece and Rome, to the incoming of the Christian era, the prominent philosophy was the moral. The study of physics was pursued with an eye to the grasping of metaphysics, the study of metaphysics as a way into the domain of morals, the study of morals with aim after communication with God, and the study of God with the hope of attaining to the mystery of the future of man. Every religion of the nations had of necessity such an order as we indicate by our words Theology, Anthropology, Soteriology and Eschatology. Socrates had his views about God, man, evil and its remedy, the future and its conditions. Plato taught impressively on all these subjects, and went so far as to suggest and emphasize the doctrine of the immortality of the soul. And Aristotle touched all these divisions of theological thought with his hypotheses and categories. Our Lord well knew this order of inquiry, demanded by the very instincts of the human mind. Did He set it at defiance, and spread His own utterances over the thought field with indifference to, and even in contempt of it? He did no such thing. On the contrary, He aimed to meet men at the very elemental point at which the earlier teachers had

sought and toiled to meet them, but without success. He always kept in the very foreground of His teaching the great primal questions—Is there a God? If so, where is He, who is He, what are His attributes, and has He any will or any way for man? I admit that He used no direct formulary in teaching. But He always held this first subject of theological inquiry closely before Him. And it was in dealing with it throughout His whole ministry that He prominently startled men with the manifestation of His wonderful *exousia*. He evidently knew about God from living consciousness. Listen to some of His words that confirm this statement.—"I proceeded forth and came from God"—"God is a Spirit"—"God so loved the world that He gave His only begotten Son"—"The kingdom of God is at hand"—"Except a man be born again, he cannot see the kingdom of God"—"Blessed are the pure in heart, for they shall see God"—"This is life eternal, that they might know Thee, the only true God and Jesus Christ whom Thou hast sent." Try to think of any mere human teacher breathing such words as these! Do I need do more than merely cite such utterances to deepen in any mind the impression of what I find in the *exousia*? They indicate a background in consciousness which cannot, in the very nature of things, exist in any mere finite

being. "God is a Spirit," falling from *His* lips at the side of Jacob's well, meant more and was worth more to His hearers than all the speculations, hypotheses and theories of all the sages who had preceded Him, infinitely more than all the assumptious holdings and teachings of the scribes who were around them. We are ourselves even yet "astounded" as we read it. We can receive it as coming from the *exousia*, but we cannot comprehend it. Embodied in our formularies as a dictum of our Lord Himself, we feel that it expresses a fact which none but Himself could have given to men.

But again—Not only did this wonderful Teacher, from the background of His consciousness, know all about God's being, but from the same background, He knew all about His mode of being, as One in Three and Three in One. We of to-day, walking under New Testament light, can see the doctrine of the Trinity even in the Old Testament Scriptures. But down to the days of His descent into human flesh, it had been reserved for our Lord Himself to put the fact of it before the world clearly. He nowhere attempts to explain it to our comprehension, but it runs through all His holdings and teachings as a revelation. Everywhere we find Him, while claiming to be Himself God,

yet directly addressing, and speaking about One whom He calls the Father, and who, evidently to His own absolute knowledge, is likewise God. The fact of His constant addresses and references to the Father forces upon us the inference that the Father and Son are distinct persons. Consult in this connection, such passages as Matthew 11: 25-27, John 6: 27–65, chapters 14–17 throughout, and the cries of the Holy Sufferer during the agony and from the cross. With all tenderness, let me say that I cannot comprehend how any one can follow along this line of reading with thoughtful candor without finding in it the revelation of two distinct persons (a first and a second person) in the Godhead. And then, as to a third person, one of the Great Teacher's most precious announcements, made when His earth-life was rapidly nearing its end, was that of John 14: 16,—"I will pray the Father, and He shall give you another Comforter (Paraclete, *One 'called to your side'*) that He (unlike Myself, who in My flesh, cannot do so) may abide with you forever." That this Comforter would be not merely an influence, but a Person, appears from the pronominal terms *He, His* and *Him* (never *it*) used by the Teacher in the announcement of and in every reference to the subject. That He would be not a human, but a Divine

Person, appears from the eternal existence He would possess (He would abide with the church forever), and from the Divine power He would exercise. And that He would be, not a repetition of either the Father or the Son, but distinct from both, a veritable third Person, appears from the fact that He was to proceed from the Father and be sent by the Son. And finally, all this—the personality, the Divinity, the distinctness and the coequality combined—is brought out by our Great Teacher in His last words before ascending from Olivet, in which, in His formula for the administration of baptism, He brings together in group the Father, the Son, and the Holy Ghost, thus emphasizing all the points on which I have been dwelling, and exalting all the Three Persons to equal claim to be worshipped in the rites and devotions of the church. Let it be noticed that in all this I have not been drawing upon fancy, but confining myself strictly to the teaching of the Master. This was His doctrine of the being and mode of being of God. There was not only no looseness, but an unvarying consistency in all His deliverances upon it to the "crowds," and especially to the men He had chosen to receive and hand down His system of truth to the world.

Before leaving the subject of Theology Proper, it remains for me to inquire whether His teaching throws any light for us on the vexed question of the Principia or Sources of Theology. Of course He Himself is the Preëminent Source. No word of mine must be taken as aiming to reduce Him to a secondary place as the Revelator of God and the things of God. He is the Original Principium. But I notice His own uniform and emphatic endorsement of what He called "The Scriptures." It was not His mission to discuss things already revealed, and by His hearers held without the slightest disposition to debate. He accepted already existing revelation, and took His stand upon it with rock firmness. Referring to the Old Testament books, He said—"They are they which testify of Me." It seems to me disingenuous to attempt to explain away or weaken the force of His never ceasing appeals to the Old Testament. That must have been a wonderful discourse by Him to the two on the way to Emmaus, in which "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." No one of us will doubt that He knew all that the critics of to-day can know about the authorship and the contents of the Old Testament. And yet He never, in all His teaching, questioned

the authorship or disparaged the contents of a single book, as authorship and contents were held by the people of His time. His words to Sadducees, trying to throw insuperable difficulties into the way of the doctrine of a resurrection of the dead and a future state for men, these words strong and pointed—"Ye do err, not knowing the Scriptures, nor the power of God"—would, I am confident, be His answer of this hour, if He should speak audibly, to hundreds of men among us who are venturing to lay violent hands on Moses, Isaiah, and Daniel. Not forgetting the honor due to Himself as the Great Original Principium of all genuine Theology, I claim that we have His own decisive authority for regarding the Scriptures as an all sufficient secondary Principium. This position does not disparage either reason or the church. Each of these has its place as a medium of reception and impartation, but neither has the slightest place as a Principium. My position puts the Scriptures just where our Lord Himself puts them. If we call up any great truth connected with Theological thought, upon which He seems to have given forth no special deliverance during His earthly life, we may know that He either left such truth to the Old Testament, in which He had Himself already settled it, or to the forthcoming New Testament, which

was to be His further and final theological deliverance to the world. Our Lord Himself upon every point on which He personally delivered Himself while on earth—the Old and New Testaments upon every point He did not definitely touch in His earthly teaching—these are with me my only accepted and absolutely trusted sources of theological thought. This I feel that I know to be the position of the Master on this subject of the Sources of Theology, which have now for so many years been, and still continue to be, one of the most fiercely disputed subjects known among men.

ITS THEMES

SECOND DIVISION—Anthropology

We come now to glance at the Wonderful Teacher's treatment of this second natural division of the great religious thought system. The fact and meaning of the *exousia*, and the plans of His teaching course having been shown clearly in connection with Theology Proper, I shall have nothing to do here but to exhibit them in a second application. He had no need whatever to introduce His treatment of Anthropology with a revelation of the origin of man. The Old Testament had been direct and

definite on this subject, affirming on its very opening page that man was a creation of God Himself. Every hearer within our Lord's reach knew this record, and believed it with His whole heart. It would have been waste of time for Him to touch the subject. Nor had He any more call to speak of the moral condition of man at his race start. Man's creation in the image of God was with every Jew a matter of settled faith. Nor was there any reason why He should, in His teaching, bring up the subjects of the formation of the first woman, of the Garden of Eden, of the original tempter and temptation, or of the fall and ruin of our race in its federal head. These things, during His teaching days, were held by all around Him as real history, and besides this, He knew they would come up again and be freshly emphasized in a second volume of divine revelation, soon to appear. That our Lord never even touched these deep settled beliefs, if they are such absurdities as some of to-day affirm them to be,—if they are mere reproductions of myths and legends that had prevailed among peoples who had lived and even attained a high civilization and scientific development thousands of years before any conceivable date that would suit the Bible story of Adam's creation—that He did not at once scatter these delusions if such they were, that He did not

introduce His Anthropology with an Evolution theory, and shew, as our Evolutionists claim, that man, instead of falling from a lofty moral elevation, and having to be raised up again, if at all, by a mighty forthput of Divine power, has in fact always been coming up, by an inherent self-vitality,—this is the most astounding of all wonderful things. If we admit that His hearers had been so wofully misled by their Scriptures, and that He knew this to have been the case, we cannot excuse His silence. It seems real cruelty. We must adjudge our own evolutionists to be a long way ahead of Him in real kindness and genuine worth to men. Yet so I find the record. He never touched these subjects. He left the origin of man, his primal innocence, the stories of the garden, the serpent, the temptation and the fall, just where the Old Testament puts them, began His teaching upon Anthropology at the point of contact with His hearers' conscious feeling and experience, and proceeded with anthropological facts just as He found them and as they knew them to be. Man was wicked and perishing, but had no idea what it was that was gnawing at his race root, and not the slightest conception of any possible way of uplift from his condition. To two things our Lord addressed His teaching on these matters—first, to revelation of the

essential character of the trouble, and second, to disclosure of a Divinely conceived, already provided, and now freely offered way of relief. The nature of the trouble He shewed to lie—first, in a disturbance of the human soul's external relation to God's law, and second, in its internal and absolute subjection to the power and pollution of sin. His instruction on both these subjects is as clear and practical as system can make it. The Sermon on the Mount stands out as a leading type of His way of dealing with the external relation of the soul to God's law, and the conversation with Nicodemus illustrates His method of handling the soul's subjection by nature to the power and pollution of sin. The religious teachers of the day had put traditional interpretations upon the great law standard, had buried it under the long gathering misconstructions of the Hebrew dark ages, and had brought the people to an ignorance that had deepened into the midnight of the Jewish world. The Sermon on the Mount at once took strong hold of the perverted law, swept away its traditional incrustations, and brought it back again to its honest spiritual significance. Here, not in retracing what was really true in the people's belief, but in correcting what was false in their educational training, He found His first necessary field for teaching work. There was impera-

tive demand for a shattering of Phariseeism with its towering pride, its inhumane judgments, its ostentatious but heartless almsgiving and prayers and perversions of the doctrine of Divine Providence. There was real need for the application of the *exousia* —first, in its primary sense of background in consciousness, and second, in its derived sense of *authority* and *power*, to send broadcast over the nations the words—"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." And as clearly was there imperative necessity for the word to Nicodemus, touching the soul's second trouble, its inward enslavement to the power and pollution of sin, viz—"That which is born of the flesh is flesh." There is no hope in nature. "Ye must be born from above, born of the Spirit." Except a man be born of the Spirit, he cannot even see, much less can he enter into the kingdom of God. These are the Great Teacher's instructions on the subject of Anthropology. It is true that He does not present them in logically constructed formularies, but He brings them out from their life root, always present to His *exousia*, viz, the original fall and ruin of the human race. Every man's self-helplessness they directly declare and mightily emphasize. Our church formularies of to-

day grow out of these very points. Upon them both our Lord was a Teacher of the most direct and practical type.

ITS THEMES

THIRD DIVISION—Soteriology

And now let us look at His course with the third natural division of our theological system, to which has been assigned this name, meaning the doctrine of salvation. Its treatment brings in the subject of the personal Saviour, and His official work with its results in the saving of men.

Do we ever find our Lord as a Teacher forgetting that a remedy must be adapted to a disease, or a deliverance to a ruin? In His Anthropology, we have seen Him holding men's attention closely to the two topics of *objective* guilt under law, and *subjective* bondage to the power and pollution of sin. In His Soteriology, keeping both these particulars ever before Him, we find Him directing it, first to the subject of an external righteousness to offset the objective, and second, to the subject of a new birth and an internal life and strength to meet the subjective trouble. And here again, as He speaks, comes forth from His own consciousness, a further

disclosure, namely, that He was Himself come into the world as the Divinely commissioned Saviour of sinners. What could any old Greek or Roman sage have done with the subject of human salvation? Our Lord's Anthropology had touched men's consciousness at every point. But His Soteriology draws from an absolutely outside world of being and thought. What key of any Organon could either Aristotle or Francis Bacon have touched that would have responded to the everywhere upgoing cry—What must I do to be saved? But this Great Teacher had Himself personally heard in an eternally back-lying age and in a wholly different home-world, the question—Who will go forth, when a Deliverer shall be needed, to the rescue of the coming human race from its guilt under law, and from its bondage to Satan and to sin, and stepping forward, had answered on the spot,—"Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God, yea, Thy law is within My heart"—(Psa. 40: 7—compare Heb. 10: 5–9). The consciousness of this eternal committal to the work of saving men was in Him every day during His earthly ministry, a deep, living background, as He went teaching those who hung upon His words. He felt its throb as distinctly as He had felt it at the moment when giving Himself to the

original compact. And besides all this, there lay behind Him all the vast outroll of original pointings to Himself in type and prophecy, as the Great Saviour to come, upon whom the Lord would lay the iniquity of us all. Himself the thus eternally appointed, long predicted, heaven sent Soter (Saviour), and holding within His own consciousness the whole history of His own appointment, and the whole significance of the Old Testament teaching, who could speak like Himself of His Divine commission, and His authority, offices and work? And now let us carefully notice that His teaching falls into two divisions. First, it reveals the way of salvation as Divinely and objectively developed, bringing out the offered Saviour and the objective plan, and second, it shows how both of these come into application to and reception by the sinner to be saved. Under the first of these two divisions, His teaching is upon the subject of His own Person, including His preëxistence, His Divinity, His commission from heaven, His actual Messiahship, and finally, His death with its character and significance. To this part of His work, let me first devote a few lines, leaving the second, the applicative division, to follow in its orderly place.

His first teaching on Soteriology then was purely

doctrinal, developed from the primary fact and just idea of His Person. His eternal preëxistence He asserted in the sublime words—"Before Abraham was, I am." His Sonship of God He not only affirmed in the direct words—"I am the Son of God," but kept ever impressively before the people through His allusions to God as His Father. His Divinity He took especial pains to emphasize, not alone through such words as "I and My Father are one," but through daily manifestations of such power as none could put forth but God. In the presence of multitudes, He handled and controlled by His word all beings, conditions and forces of which they had any knowledge. Demons shrank with affright when He came near, and vanished in an instant at His command. Winds subsided and waves went down without an instant of delay before His "Peace, be still." Death relaxed its hold, and the grave delivered up its prey without a word at His "Arise, come forth." He even read the thoughts of human hearts. So He taught His own Divinity both by direct affirmation and by the exercise of positive Divine power. And He taught His own direct commission from heaven. "I came down from heaven, He said, to do the will of Him that sent Me." And He taught His own Messiahship. Having been announced by His Father at the

Jordan side, and introduced to His work through His conflict with Satan, He hastened to Nazareth, entered the synagogue, took the desk, called for the reading of Isaiah 61: 1—"The Spirit of the Lord God is upon Me (every one knows the rest)," and began the first recorded sermon of His ministry with these words to the awe-struck people—"This day is this *passage* fulfilled in your ears." In this way I might go on with His doctrinal teaching upon every fact connected with His Person and His officially instituted relations. But besides the Personal Soter, there was, connected with doctrinal Soteriology, the objective Soteria or salvation, prepared wholly outside of the sinner to be saved. The central step of this was to be the death of the Soter Himself. And here comes up the most wonderful feature of this marvellous teaching. Does He anywhere in His instructions definitely take up as a subject, the character and significance of His approaching death? Whoever will follow the record closely, will find that, during the first two years and a half of His ministry, He does not, except through obscurest implication, refer to His death at all, and that when He does finally come to speak of it within His last year, He foretells it but three times, and each time with extreme brevity, and without any definite allusion to its character and

significance. Scattered up and down His teachings, outside of these distinct predictions, we do indeed have from Him such expressions as these—"The Son of man must be lifted up"—"God so loved the world that He gave His only begotten Son"—"The Son of man is come to give His life a ransom for many"—"I lay down My life for the sheep"—"Greater love hath no man than this, that a man lay down his life for his friends"—and finally, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." All these words contain worlds of suggestion to *us*, as *we* are already informed upon and convinced of the priestly character of His death. But I submit that upon original and isolated reading of them, not one of us could draw from them our present holdings upon the character and significance of the death. And instinctively we ask, Might He not have spoken out and that clearly upon so important a subject? If the death was to mean more than an ordinary death, would not a direct word from Him have been worth worlds to men? Has any question more racked the church and the world than the question —*What did the death of Jesus of Nazareth mean?* Many, I am sure, have hardly been able to restrain a feeling of vexation over an impression that He

took no step whatever to set this question at rest. They have asked impatiently—If His death was to be vicarious and expiatory, might He not have declared this with a clearness not to be obscured? Would it not have been wise in Him to do so? Would He not have forestalled many a terrific dispute of the long period that has now gone by since He returned to His home in heaven? Would He not have saved even the church itself from many a rending quarrel, and the world around the church from soul ruining infidelity? I bring up these often asked questions to meet them with an absolutely satisfactory reply. He was not so short-sighted as many would have us believe on this great subject. Upon no point did He speak and teach more definitely, finally, and settlingly, than upon the substitutional and expiatory character of His death. It is true, indeed, that He did not touch it till within a few hours of the death itself. He had had no need to waste His earlier days in teaching the hearers of His period what death by the cross would mean. They stood solidly on the foundation of the Old Testament. The volume had been His own precious gift to them, and in His teaching He had always kept it before Him as an outcome from Himself. He knew the preparedness of His nation to appreciate, when New Testament conditions should come

in, what the types had foreshadowed and the prophets had taught about substitution and expiation, and what both would recall and mightily emphasize when the death should occur. Every sacrifice of the old ceremonial had been of His own ordering, and had been so prescribed and directed as to carry with it its own explanation. We can never understand our Lord's teaching except as we see how He stands upon the Old Testament. The significance of the Great Day of Atonement is always in His thought as He looks forward to His own death. Every word of the fifty-third chapter of Isaiah is under Him whenever He thinks of it. He knows, as He speaks, how perfectly familiar His hearers are with the words—"The Lord hath laid on Him the iniquity of us all." Let none of *us* ever forget this for the briefest moment. It *is* forgotten by every assailant of the priestly character and meaning of His death. We are asked on every hand whether we do not notice that our Lord's teaching was practical, that He dealt not with things to be *believed*, but with things to be, or not to be *done*. I am ready with my answer to this, as I come now to show up His wonderful way of teaching, by a single stroke, the meaning of His death. He had had innumerable misconceptions to correct, and dark things to dislodge from His people's minds,

and only three years and a half for this work. No time had He found to waste in calling up and dwelling upon matters so inwrought into the Hebrew understanding by centuries of advance teaching as the meaning of a sacrificial death. He never lost a minute in going over old revelation absolutely received by His hearers, but patiently waited, with a poise understood in a degree by every well skilled teacher, but by Him carried beyond all parallel, till, almost in the last minutes before the death itself, He put forth all His teaching upon its meaning through one sublime, mandatory step, which, though His human voice is heard no longer on the earth, will never lose its clear, teaching effect upon this grandest of all living themes while time lasts. To this let me now turn.

What we call "The Lord's Supper," to say nothing of its further uses, is the most wonderful device ever conceived by a teacher, first, for setting forth a fact and its meaning, and second, for fastening such fact and meaning upon the world against all possibility of dislodgment. It is amazing how much this simple, inexpensive institution has done, keeps on doing, and is sure to continue to do, against all danger to which it has been or can be exposed from mere neglect, and even from deliberate attempt to overthrow it. First, it is an ever present,

unanswerable sermon. "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." In administering the Supper, we keep the simple fact of the death before men so that they cannot get away from it. But not this only. We do far more. The Great Teacher, by the plan He has fastened upon the administration of the Supper, has put upon us compulsion, with every observance of it, to declare the significance of the death. He has compelled every administrator of and participant in the ceremony, if not actually to repeat with it, at least to recall and hold in deepest, tenderest regard, at each of its observances, His own original words of institution—"This (bread) is My body which is given *for* you (Gr.—*in behalf of* or *instead of* you)"—words VICARIOUS. "This cup is the new testament in My blood which is shed *for* you (in behalf of you)" words VICARIOUS again—"*for* (in behalf of) many *for the remission of sins* (Gr.—*unto putting away of sins*)"—words EXPIATORY. It is remarkable that, with rare exceptions, not only what we call evangelical, but also and equally, non-evangelical bodies observe the Supper. Of course they have numerously varying ways of interpreting it. In theory and preaching, non-evangelical preachers repudiate all idea of a priestly pointing in

it. Yet upon inquiry I have learned that with scarcely noteworthy exceptions, all administrators alike introduce its observance with our Lord's prefatory statement just cited. Far and wide, under all so-called church roofs, of all names, the form of the Lord's Supper is kept up, and the observance is introduced with the magically constructed formula that not only lays eternal emphasis on the fact, but holds immovably at the very forefront the meaning, of the wonderful death. By this mighty stroke of His infinite wisdom, the Great Teacher has so arranged that, no matter what any speaker has been saying from his pulpit, the minute he descends and takes his place at the communion table, his first utterance shall preach the death and its priestly significance. This man or that man, whoever he may be, whether from mere educational prejudice or independent consideration, may from his pulpit have been denouncing the suggestion of a vicarious and expiatory meaning in the death. And yet, every time he repeats the words of administration at the table, they hurl back at him, and thunder into the ears of his misled hearers the words *vicarious*—"given in behalf of you," and the words *expiatory*—"unto the remission of sins." What a wonderful teaching expedient! For simplicity it stands infinitely above any other teaching

device known among men. And it carries with it the power to compel every false teacher who administers the Supper to strike blow after blow at his own teachings, and always to go on emphasizing the genuine truth of the Master Himself. Does any one say our Lord did not teach *vicarious* and *expiatory* sacrifice? He not only taught it, but He so fastened it upon the world that not even a convulsion of nature could throw it off. He did not need to introduce the subject one minute earlier than He did introduce it. With the strong self-control born of His powerful *exousia*, He waited till His own chosen moment for its introduction arrived. Then, in an instant, by a single act, almost in the presence of the cross itself, He instituted and set going an observance that would go on preaching it down the ages with a life that no ignorance or sophistry or incarnate hate would ever be able to kill, or even hide from the universal sight. It turns up every time the Supper is administered by whatever hand, and will continue to do so always to the very end.

So far, of course, I have treated only that part of the great Teacher's Soteriology which concerns the personal Soter and the objective plan of salvation. I have not said a word about the process, applica-

tive and receptive, which brings the devised and prepared grace into contact with the personal sinner, or develops it as a life in the received and growing believer. Does He speak of any way by which the so far merely objective may be so brought into contact with and operation upon the wretched and lost as actually to procure his discharge from legal condemnation, to break up his inward enslavement to Satan and sin, and impart to him a personally conscious and growing life? If He has no such applicative side to His Soteriology, of what avail after all will be what He has so far taught? In bringing out what I find on this subject, it will become my joy before finally closing His full treatment of our third division of theological thought, to try to impress with all possible emphasis a further use of the wonderful Supper, its use as an ever present certificate and seal of salvation to every one who becomes a possessor of applied grace.

Upon this second branch of our Lord's Soteriology, we have His teaching in many connections. I refer for it, first, to His conversation with Nicodemus. This brings out several points. First, it states clearly God's object in sending and giving His Son.—"God sent His Son into the world—*that the world through Him might be saved.*" Second,

it declares His kindness in duly informing men of the preparation He has made for their salvation. He was to be lifted up before them in plain sight as Moses lifted up the serpent in the wilderness. Third, it teaches that by nature, men are dead for the development of holiness.—"That which is born of the flesh is flesh." Fourth, it insists that no new life can come from the earth realm—"Ye must be born from above." Fifth, it reveals that the only Re-Creator of a human soul is the Divine Spirit—"Except a man be born of the Spirit, he cannot enter into the kingdom of God." Sixth, it affirms that the work of the Spirit as a process is not visible. It is known only by its effects. So far the steps taken for applying the prepared grace! But now how about the sinner's reception and appropriation of it? This is by a personal faith. No other teacher is clearer upon faith than our Lord. The wonderful "Whosoever believeth" comes first into view in His deliverances. So far the application and reception! But next—What about the effects? They are first put in a general way—"He that believeth on the Son hath everlasting life." But what is this life? Does our Great Teacher enter into any particulars about it? We have found Him teaching that the fall of man has brought him into two troubles—one external and legal, his condemnation by the

Divine law—the other internal and vital, his enslavement to the power of Satan and the pollution of sin. Does He, in His Soteriology, take up and meet these two troubles? Listen to His words upon the first—"He that believeth on Him (the Son) is not condemned (John 3: 18)." Is even the first verse of the eighth chapter of Romans more explicit than are these words upon the instant and final removal of condemnation from any and every one who believes? But does He go further, and with equal fulness, provide for the second or internal trouble? Read His teaching upon this in the fifteenth chapter of John, in which, under the figure of the vine and the branches, He brings up the now believing one's personal and vital union with Himself as a source of strength. This is that to which one conscious of it in his own soul referred in the words "Christ liveth in me (Gal. 2: 20)." As to the bond and method of this union, He gives both in His wonderful revelation of the personal indwelling of the Holy Spirit (John 14: 17). The great result of this indwelling He makes to be impartation of power for conquest of sin, and of life for the bringing forth of fruit in kind and degree acceptable to God. All this comes out as teaching. It is all from the words of the Master. These words have revealed to us a Divine plan of salvation, and have indicated just how this salvation

is applied to an individual human being, and is communicated to his soul as a possession and a conscious and controlling life.

I have but one more particular to draw from His teaching on this point. It is His provision for a seal, ever living and speaking, of this everlasting life as a personal possession. It constitutes a further use and the final glory of the wonderful Supper, as to the first use and opening glory of which I have already spoken. The Supper is first, objectively instructive, and second, subjectively sealing. It is first, objectively instructive, as I have already shown, through a word and a phrase uttered in the formula of administration, the word "FOR" (in behalf of or instead of)—a word vicarious, and the phrase "UNTO REMISSION OF SINS," words expiatory. And second, it becomes subjectively sealing through another word, equally essential to the formula, the word "YOU" (My body given for YOU, My blood shed for YOU). This word, in its place, has a purposed and unsurpassed emphasis. It is of untold moment to every child of faith to KNOW that he personally is saved. How he would like to have a printed deed, direct from and signed and sealed by his Lord in due legal form, conveying to him the statement that salvation

is confirmed to him as his own forever. He would look at his deed again and again, take it up and press it to his bosom, and say over and over—"Salvation is mine, irrevocably mine." But, beloved, suppose our dear Lord had chosen to distribute such deeds to His millions of saved ones over all the world and over all time. We may be sure there would have been and would always be vast mourning in every direction over lost deeds. To forestall all need for so precarious an arrangement, He has attached to His wonderful Supper in His formula of administration, not alone the eminently precious words "given, shed in behalf of MANY," but the specifically sealing words "given, shed in behalf of YOU"—YOU who are present at the feast and are partaking of it as the children of faith. This word, as sent out by the officiating minister of to-day, in the Name of his Master, is to each believer present, the reëmphasized seal of his own personal salvation through the vicarious and expiatory sacrifice afresh commemorated. Ah, what a pity it is that so little is made of this personal word by ministers and people at the Supper! I rarely hear it emphasized at the Lord's table. The people do not have their minds directed to it. So the final sealing effect of the Supper is not caught and the joy suggesting spell of it is lost. It passes along as a

cold, dead thing. Many dear Christian friends have told me they seldom feel any quickening from what we call the communion season. I think of two very loved and devoted believers who once assured me they had had no sense of value in it at all. To myself, on the contrary, it always brings a thrill that renews the energy of my spiritual life. What a general change it would make if ministers on every hand should catch the manifestly intended emphasis of this personal word, and send it rolling down their aisles as if they felt it—GIVEN for YOU, SHED for YOU! The Supper, with these deep impressions of its significance, has been to me the joy of my ministry. Let no one be troubled about attacks made upon it. It has already shattered a thousand glass-blown theories to atoms. It will live on to the end a proof of the grace that not only devised it and gave it to the children of faith, but meant them to KNOW that they are certainly saved, and to walk in the joy that is born of assurance of life.

Here I end what I have to say down to this point about the Great Teacher's Soteriology. As to salvation complete (*"unto the uttermost"*—Heb. 7: 25) this will come in under the fourth division of His system, to which let us now immediately

pass. Its technical name is Eschatology. Its subject will be—*Future Things.*

ITS THEMES

FOURTH DIVISION—Eschatology

In examining into the teaching of our Lord on this important branch of thought, I must say at the start that there are four topics connected with it—topics of great interest to the church, and much discussed in it—to which I cannot find any indisputable reference by Him in His recorded words while on the earth. They are (1) His second coming in person to live and reign among men—(2) the in-bringing of the Jews—(3) the general conversion of the Gentile world, and—(4) a millennium. We have abundant Biblical suggestions of all these things, and it is my delight and joy to study them. But I cannot feel that our Lord Himself personally brings them up in the recorded teachings of His earthly life. His teaching on Eschatology touches six topics, viz:

1. Natural death.
2. Whither the human soul or personality goes at death.
3. What course all of the human being, except the soul, takes from death onward.
4. The resurrection.

5. The judgment, and
6. The future state.

On each of these topics He gives forth teachings as clear as words can make them. With each of them, He stands upon the same *exousia* from which He has issued all His teachings on previous themes. He was not simply a thinker upon future things, but the consciously original Conceiver, Director and Controller of the processes and events of which He gives forth the revelation. What had been the positions of Socrates, Plato and Aristotle in speaking of future things? With all their grand brain power and mind sweep, they were never able to find one foot of outside ground on which to stand in an attempt to move the future thought world. They could never get outside of the merely speculative realm. They could even dream of an immortality for the soul, but could never penetrate the mystery of the veiled beyond. But we feel the difference when we come into the presence of the Son of God. He has an Organon whose keys are always ready to respond instantly to His touch. Not only is He Himself God, but He is the commissioned and qualified Christ, sent from heaven to teach all who will give Him ear. All things, life, death, resurrection, judgment, rewards and punishments,

are delivered to Him of His Father. Let us take up each of His six topics in its turn, and see how he speaks upon it from the background of His own consciousness as the Supreme and Authoritative Teacher of the world.

1. Natural death. In this first topic we have the link by which He connects His Eschatology with what we ourselves see and know. We are seeing natural death all the time. Every one of us knows that he himself must some day meet and yield to it. With His friends around Him, our Lord again and again takes His own stand in its very presence, and teaches about it at the very side of what all are seeing—the coffin, the bier and the grave. First of all He gives death a name. He calls it a sleep, meaning that as there is an entrance to it on this side like the entrance to sleep at night, so there will be an emergence from it on the other side like the waking from sleep in the morning. "I go (He said of Lazarus) that I may awake him out of sleep." Of believers especially, He said—"Whosoever liveth and believeth in Me shall never die." But for His teaching, we could not know that death is not the end of the human being. But His words break up our darkness on this subject. They tell us what death is. It is a sleep. We shall wake out of it

some time. His hearers had had this revelation from the Old Testament before they ever saw Him in person. But now they had it from Him as one having the wonderful background, and not from their scribes, who knew nothing, except as they obtained it second-hand from the book which He had given.

2. Whither the human soul or personality goes at the time of natural death. The proofs that the human soul is a distinct entity from the human body, that it really leaves the human body at death, and that it takes a definite course to a fixed whither, —all come out in His utterances on the cross, one to the dying convict at His side—"To-day shalt thou be with Me in paradise," and the other to His Father in reference to Himself—"Father, into Thy hands I commend My spirit." We know absolutely of His own human body that it went into the tomb. What went to paradise and to His Father was His spirit, His soul, His personality. Let us try to imagine a mere human teacher uttering such words. They decide the distinctness of the human soul as an entity. And the human personality is wholly in it. They settle that at death the soul really leaves the body. And they teach that upon leaving the body, it goes to a fixed whither. What can be more positive as teaching than this?

The next two topics are so closely related that they may be most successfully treated together. They are 3. What course all of the human being, except the soul, takes from death onward, and 4. The resurrection.

The first of these touches our own sight realm, and must serve as an introduction to the second, which, without a revelation, is wholly outside of our visional reach. What is meant here by all of the human being except the soul? Of course what is meant includes all of the body's physical matter, but it takes in more. It includes the animal life. Our senses tell us what course the matter takes. We see it go back to the dust whence it is said to have come. But what course does the animal life take? Surely this is not of the matter of the body. Nor can it be confounded with the intelligent and rational soul. Millions of bodies have it, which bodies have never been tenanted by intellectual and moral spirits. We know of our own consciousness that we have an animal life. It betrays itself by its sensitiveness to every varying condition of our bodies, and to every sting, blow, or even touch that is applied to them. It is always trembling as in a balance, and ready to take its flight upon any affront offered through our bodies to its imperious laws. We try to soothe it when it seems agitated,

or to detain it when it threatens to be gone, by offering to it stimulants and tonics. We apologize to it through our medical expedients, and often, and up to certain divinely permitted limits, we succeed in quieting its excitement, and in defeating its efforts to break away. But we have no absolute power over it. We cannot detain it for a single second beyond certain bounds. All this we understand. But after all, what is this animal life? We know it cannot be that part of us which thinks, reasons, and notes moral distinctions, in other words, that which we call the soul. The functions of the two are wholly different. We can feel the animal life's pulsations. We can note the stopping of a heart beat. We can see the running away of the blood of one wounded and dying, and we can shortly see that what we were trying to detain has gone, no more to return. But what was it that went away? Of course the soul went away at the same time. But the animal life was not the soul. Can there be two opinions on this point?

But from here, where this process is still within the appreciation of our senses, we leap in the twinkling of an eye into what is to us an absolute unknown. Will our Lord now take us under the spell of His *exousia*, and carry us further? He has

told us that death is not an annihilation, but a sleep. But what sleeps? *Not* the material body. This passes into decomposition, and into other forms and combinations. *Not* the soul. This cannot sleep. What sleeps or passes into a suspension of activity is the animal life. Where and under what conditions it abides while without a body, and at what precise time it will again reveal itself to men, are His secrets. It is not necessary for us to know them. He does not give them to us. But He does teach that at a divinely fixed time every human life that now leaves a body will reappear. He is explicit upon a future resurrection (an "*anastasis*" or *standing up again*) of every human being. And He throws out a very interesting suggestion as to the course that both the body and the animal life will take from death onward till the resurrection comes.

First, let us look at His teaching as to the general resurrection. He has much to say about it. In His conversation with the Sadducees, who were infidels on the subject, He insists upon it as a not to be questioned doctrine of the Old Testament, and reasons upon it from *its* teaching as His basis. "That the dead are raised, even Moses shewed at the bush." He is very full and emphatic upon the coming resurrection of all men—both the righteous and the wicked. "As the Father hath life in Himself, even

so hath He given to the Son to have life in Himself. "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." "The hour is coming when they that are in the graves shall come forth—they that have done good and they that have done evil." Both classes—all men—shall rise. We have His word for it. There will be no such thing as annihilation for a single human being. So He taught of a general rising up and standing up of every member of our race. As to when it shall occur, He says nothing more than this,—that it will be at the coming of what He calls "the last day."

But now, in addition to His clear teaching as to the fact of the resurrection, He has a very interesting suggestion as to the course taken both by the matter of the body and by the animal life, from death onward till it comes. It is in these words—"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." It is true that He is here speaking of His own death, and it is also true that His words reach far beyond the point I am now making. But they are just as true of us as they were of Him, and they contain the suggestion in regard to us which I shall now draw out. In the planting of seeds, both

the material body and the germ life of each seed, with its committal to the earth, pass wholly out of our sight. As to the former, we never see it again. It is sloughed off, and its atoms are distributed into other associations. As to the latter, the germ life, we never did see it as a principle. But evidence of its continuing and indestructible existence comes upon us in due time in the appearance of another body which it has taken on, and which is always its own body. From this very familiar process in vegetation, our Lord draws an illustration of unspeakable interest. Will an animal life like yours or mine ever be lost? I do not see my own life principle even now. But my identity is in it, and not at all in my material bodily substance, which has changed many times already, so that it does not even now while I am still on the earth, contain a particle of matter that was in it a few years ago. What will stand up again at the last day will be my animal life "clothed upon" with the new body it has taken on since what men called my death occurred. The reunion of body and soul to which we are looking forward will not be a union of my old body once laid in the grave and of my soul sent back into it to give it life, but a union of a rehabilitated or reclothed animal life, and of the disembodied soul that has been waiting, in countless

cases waiting for centuries, to welcome it as "its building of God, its house not made with hands, eternal in the heavens." This reunion will be the event to which the Apostle Peter refers as a "salvation ready to be revealed (Gr.—'*unveiled*') in the last time." He refers, as the connection shews, to salvation complete, including the *anastasis* (standing up) and reunion of which we have been speaking. We stand in the presence of a suggestion like this from our Teacher, thrilled with awe at thought of the background from which it comes—the wonderful *exousia*. We are ready to exclaim in the words of His disciples over His address at the first communion table—"Now are we sure that Thou knowest all things." The teaching carries us beyond the realm of speculation. It deals with things that can be known by God alone.

We come last to the fifth and sixth topics of the Great Teacher's Eschatology—the judgment and the future state. Like the third and fourth just considered, they are so involved in their connection that they may be best treated together.

We have now reached a most important dividing point in our process of thought. The human being, once said by his friends on earth to have died, has passed entirely through the course intermediate be-

tween the so-called death and the resurrection, and the "standing up again" has become with him a realization. He is now possessed of a new body filled with life, of which his spirit (his personality) has taken full and permanent possession. Personality and identity will never become subjects of question again. Immortality has arrived. There will be no further break in conditions of being. A state has been entered that will never change and never end. So far we have been given to understand.

But has this brought us to the end of all inquiry? Can we go further and learn from the Great Teacher whether man will have a history beyond this point? I find most important teaching from Him, both through implications and direct statements, upon further things. In His talk with Nicodemus and other talks, He implies that every man who comes into the world does so under a certain danger as to his future life beyond this world, and that unless his relations and his nature are changed, he cannot escape it. The ominous words "perish" and "save," and the phrase "the wrath of God" are brought into the teaching, and the only change that will meet the need is called a "new birth." A man must be born again, or he cannot see—born of the Spirit, or he cannot enter into the kingdom

of God. God sent His Son into the world that man may not perish, but be saved. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." Thus the Teacher speaks at first about some undefined danger to every human being born into the world. Then He becomes more definite, and uses the word "judgment," and the phrases "the judgment" and "the judgment day," in such connections as make it plain that He refers to some event wholly beyond the limits of this life. "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." "The Father hath given to the Son to execute judgment." "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth: they that have done good unto the resurrection of life: and they that have done evil unto the resurrection of damnation." These are increasingly clear foreshadowings. Then He further implies the event of a judgment in several of His parables,—that of the tares of the field, those of the talents and the pounds, that of the rich fool, that of the wedding garment, and that of the ten virgins. Could teachings like these ever have

come from any other source than an absolute knowledge of facts, and could they have started out of any other background than the consciousness of the original Conceiver and Arbiter of the issues of which He speaks? But does He ever go beyond such mere hints and implications? Does He ever affirm directly that there will be a judgment, and really enter into particulars in regard to it? Listen to these words—"The Son of man shall come in the glory of His Father with His angels: and then He shall reward every man according to his works (Matt. 16: 27)." And again—"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left (Matt. 25: 31–35)." So definitely He comes to speak of the fact of the judgment. And then He proceeds to give the basis on which it will be conducted, and to describe its process and foretell its issues—all in the most forcible manner. His words fix several things. They tell us there will be a real judgment. They inform us who the Judge will be. They reveal that He will come attended with a retinue—His angels, all the holy

angels. They state that He will come with grandeur, sitting in the throne of His glory. They say definitely that He will call before Him all nations. They declare that He will divide the gathered throng into two classes, and assign to their individuals respectively, according to His infallible knowledge of their characters, positions on His right hand and on His left. They state fairly what will be the basis of the judgment, viz, human works, and affirm that as these have been, the award will be. This last point should be noticed by us with the utmost care. There is not a hint that guilt inherited from a federal head will even be mentioned as a ground of the judgment. The decision, as to each individual man, will turn on his own past personal life and its outflow. It is remarkable that He does not even allude to faith as a basis of judgment, especially remarkable as He had always in His teaching made human condemnation or non-condemnation to turn upon believing or not believing on Himself. Despite this fact, He here at the judgment speaks of works only. Ye *did* or *did not* so and so. Whether we have believed on the Son of God or not will be absolutely shewn by these outflows from our faith or want of faith. Faith and unbelief are spiritual character and conduct germs. Their outflows are as different as light and dark-

ness. And these outflows will follow men to the judgment, and will determine the judgment's decisions. This is a most suggestive revelation. Let us know absolutely that the formal judgment will not be for the satisfaction of the Judge, who knows already all hearts and their faith or want of faith, but for the justification of God's ways to men and angels who can judge hearts and always have been judging them only through lives. So full our Lord is upon the subject of the final judgment. On one point only He is silent. He does not say just when it will occur. He seems to leave this matter open purposely, to stimulate men to watchfulness and wise improvement of the present as a time of grace. "Watch ye therefore (is His own word) for ye know not the day nor the hour wherein the Son of man cometh." This word has always been, under the direction of the Holy Spirit, as it was meant to be, the means of keeping up in countless human souls, a deep concern about eternal things, and a vigilant and studious preparation for the coming judgment day.

To make our Lord's teaching upon Eschatology complete, it remains to give what He says about the future state beyond the judgment. As I have said, the judgment and this are so involved that the treatment of the former necessarily foreshadows that of

the latter. Yet there are important things that have not down to this limit been touched. The decisions of the judgment, we are now further informed, will fix the conditions of an outstretching future. The Teacher gives the formula of award to each of the classes. To the one He says—"Come in, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," and to the other —"Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." And at the end of the whole paragraph containing His details, He declares solemnly of the latter class—"These shall go away into everlasting punishment," and of the former—"but the righteous into life eternal." Elsewhere He had spoken of those that have done good as coming to the resurrection of life, and of those that have done evil as coming to the resurrection of damnation. And elsewhere still, in more than one place, He had used the word "Gehenna" (γέεννα) which, whatever may be said with truth about "Hades" (ἅδης), is a word not to be spirited out of the subject we are considering. "It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Gehenna." "Fear Him which is able to destroy both body and soul in Gehenna." "Ye serpents, ye generation of vipers, how can ye escape the damna-

tion of Gehenna?" This word cannot be trifled with. That no one may be able to disturb or weaken it, He builds other words and phrases around it to hold it in place, such as "everlasting fire," and "weeping and wailing and gnashing of teeth." Extraordinary effort has been made by men who feel the dreadfulness of this word, to spirit it wholly away, or, failing in this, to tone down its meaning. But the Teacher has cast the subject to which it refers into so many connections and made it so plain as to its meaning, that it is impossible to shake it or its full force out of His teaching. The Greek original of our English New Testament word "eternal" or "everlasting" is "*œonian* (αἰώνιος)." It has been the ground of many a hard fought battle. But whatever has been said with truth as to a more limited sense of it in some connections, let no one fail to notice our Lord's double employment of it in Matt. 25 : 46. "These shall go away into punishment *œonian:* but the righteous into life *œonian.*" If He is speaking here of a *punishment* that will at some time, however remote, come to an end, He must be speaking of a *life* of which the same thing is true. What but deep-seated determination to destroy the doctrine of eternal punishment would lead any one with a candid mind to take the word *œonian*, the same in both these clauses, and manifestly

meant to be taken in the same sense in both, and make it imply limited duration in one clause, and unlimited duration in the other? Our Lord has so inwrought into His teaching the doctrine of a fixed and eternal future, both of rewards and punishments, that it could not be removed without cutting to pieces every book of the record. It is ever a sad day with any mind when it begins to debate with the wonderful Teacher who teaches from the background of His own consciousness, and whose words are final on every subject they touch. Yes, I am willing, more than willing, indeed ever longing to go back to the "Mind of the Master." I am ready to go back with Him everywhere, and take without debate every word He is kind enough to give my craving heart on every theme with which He deals.

Here I rest my subject of inquiry. After almost three-score years of personal religious activity, standing at the end of fixed public relations, and only waiting to be called over and up to higher work, I have felt a desire to leave in abiding form an emphatic testimony to the preciousness of the Master's words to my own soul. This has been the motive of this little book, which is sent out with best heart love to my brethren in the ministry and other Chris-

tian friends. While engaged in its preparation, a special thought has been growing upon me, which it will be my privilege to give below as a closing word. It is this:

A minister or Christian worker will have spiritual power in precise proportion as the Divine Teacher lives in him, and, through His indwelling, makes his heart and mind a well spring of everlasting life. The *exousia* of our Lord may with Himself come into a human soul as a living and perpetual tenant. We can be brought to KNOW what we are called to teach from a living background within our own souls. Of course with mere finite men knowledge must have a beginning and a growth. A young minister fresh from his course of preparatory study, cannot expect or be expected to speak in his first deliverances as he will speak after years of experience. But a discriminating hearer will always be able to determine whether any minister, older or younger, is speaking from out a real and conscious life, or laboriously struggling to bring up something from where no something is. Of course what the "crowds" detected in the Wonderful Teacher of the New Testament story was the ORIGINAL *exousia*. THAT lived and breathed in Him, as it does not in us, in absolute independence of all progressive inquiry and study. He never had to "go looking around" for

a subject for a next discourse. He was never "put to His wits' end" for a sermon. The world has seen but one Teacher thus endowed, and it will never see another. But the very *exousia* which dwelt in Him may become ours through an unreserved welcome of Him into incorporation with our spiritual natures. He could say of Himself—"We speak that we do KNOW, and testify that we have SEEN," with an original consciousness with *us* not inherent, and an original emphasis to which *we* have no independent claim. But have we not on record a mere man whom we may hold before us as a standard attainable by ourselves—the man who wrote the words "Christ liveth in me"? No words the Apostle Paul ever spoke seemed to grow out of perspiring effort. Every utterance was from the original *exousia*, which lived in him and spoke through and from him. It *had* to come. It would have been labor to keep it back. "We BELIEVE (he said) and therefore speak," and can it be doubted that his words were true? There is a weighty lesson for every Christian worker, and especially for every Christian minister in the subject of the COMMUNICABLE *exousia*. It is a great privilege to me as I bring this special study to an end, thus to speak out my deep impression of its vast worth and its essential relation to comfortable spiritual life and working power.

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